[ARCHERS]

• 553 Schebesta reports that the child is not named for some weeks after birth. To name a boy is the father's prerogative or that of the oldest male members of his lineage; to name a girl is the right of the mother or her oldest relatives. There is no uniform custom, except that naming is primarily the privilege of the parents.

844 It is a Pygmy custom to fasten the umbilical
846 cord to the child's elbow and later to bury it in some swamp. Schebesta found no evidence of
[114] the truth of Johnston's statement (1902, 1904, 539) that Pygmy women sever the umbilical
847 cord with their teeth. Abortion is known to the Pygmies, but plays no part in marital life.

Twins

845 The birth of twins, among the archers, seems
847 to be considered abnormal and inauspicious. Schebesta frequently heard that following the birth of twins one had died. He was told by an elder that, when twins are born, the elders are immediately informed, and they advise that if both infants are strong and healthy they be allowed to live, otherwise the weaker of the two should be killed. The mother herself smothers the infant by covering its nose and mouth with her hand. The body is immediately buried in the house, which is promptly abandoned.

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1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
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of barkcloth are sewed around its arms and knees. The father and mother are now freed of most restrictions, but neither may eat meat until the baby can crawl. The exact extent of restrictions on sexual relations[1] during this period is not given by Putnam.

Putnam emphasizes the normality of childbirth itself, despite the possibility of ensuing complications such as those described above from Anne Putnam's personal observation. The woman makes no allowance for her condition and may actually be moving from one camp to another when her time comes, in which case she gives birth to the child and then moves on (Putnam, 1948, 339). There is no ritual recognition of the birth of a child. Naming takes place only after some weeks when the infant has shown that it "has come to stay." If it dies before it has been named, there is no particular ceremony and little mourning except by the mother. There is a great deal of fostering and adoption, according to Putnam (1948, 340), particularly between sisters and women who are friends and who work together. When a woman with young children dies, her sister takes her girls and young boys and looks after the girls until they are marriageable; the father

[1] Again it must be stressed that many such restrictions are part of the village system, and, although the Mbuti may claim to follow them, such adherence is likely to be far from rigid.